

foes), unharmed by them: exalt with these
 praises the
 irresistible, fierce, victorious INDRA, the
 showerer (of
 benefits) upon mankind.

2. He is ever the combatant, the
 donor, the en-
 gaged in battle, the sympathizer (with the
 sacrificer),
 the benefactor of many, the loud-sounding, the
 par-
 taker of the stale libation, the stirrer up of
 dust (in
 strife), the chief protector of men the
 descendants of
 MANIT, the endowed with strength.

3. Thou art he who has quickly
 humbled the
Dasyus: thou art the chief one who has given
 poste-
 rity to the *Arya*: but, INDRA, is not verily thy
 power
 such? if it be not, then in due season confess.¹

4. Yet, most mighty one, I believe that
 power 'is
 verily always in thee, who art manifest at many
 rites,
 and art the enemy of (our) enemies: (the power)
 that is
 fierce in the fierce one, most mighty in the
 mighty
 one, most unassailable in the subduer (of foes).

5. May that our ancient friendship with
 thee ever
 endure; as when, along with the *Angirasas*,
 celebra-
 ting thy praises, thou, beautiful INDRA, caster
 down
 of the immoveable (rocks), didst verily -slay
Bdla,
 hurling (his darts, against thee), and force
 open his
 cities, and all his gates.

v*rg»v. \$_t Fi_{erce} L\INDRA, maker of rulers, thou
 art he who
 is to be invoked with .praises in a great
 conflict: thou
 art he (who is to be invoked) for sons and
 grandsons,
 he, the wielder of the thunderbolt, who is
 to be espe-
 cially glorified in battles.

¹ Not beholding Jndfez, the scholiast says, the
Rishi begins
 to question his attributes and power: in the
 succeeding verse he
 expresses his belief in their existence.